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THE WEEK 35
WHAT PRICE UNITY? *George Catlin* 38
CHURCH AND STATE IN MEXICO *James A. Magner* 41
COMMUNICATIONS 44
THE STAGE *Kappo Phelan* 45
THE SCREEN *Philip T. Hartung* 46
THE CHEROKEE STRIP *T. D. Lyons* 47
MORE BOOKS OF THE WEEK 48
Japan and the Son of Heaven—Italy and the Coming World—The Forest of the South—Nationalism and After—Pillars of the Church

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Our Atomic Bomb

HESITANCY on our part in suggesting a feasible course for our nation in the matter of the terrifying atomic bomb is indicated. Its development could have been justified as a measure of self-defense; its use over Hiroshima and Nagasaki can never sufficiently be deplored by the American people. But what is the nation to do with its new all-destructive weapon? The question is urgent.

For President Truman now tells the other nations of the world that this nation intends to keep the bomb data secret. He states this at the very moment when inability to agree with Russia has resulted in the inconclusive conclusion of the foreign ministers' conference at London. The inference is unmistakable. The United States is again using the atomic bomb, this time to exert pressure in the diplomatic sphere—for postwar arrangements which are admittedly in the common interest of mankind.

It is none the less impossible to conceive of a more short-sighted policy. The military advantage which possession of these bombs (and the facilities to make more) gives us is of the most passing sort. Use of the bomb for political pressure only spurs on the other Powers to get similar bombs and facilities of their own. For it is everywhere admitted that scientists the world over have today practically all, if not all, the requisite knowledge.

Few will deny that the real American objective in the matter is to prevent further use of atomic energy for destructive purposes—and especially to prevent any use of this shattering weapon against the United States. It is not easy to see just how to prevent further use of this weapon which we legitimized by introducing it in the war against the Japanese.

Admitting that considerable time and extraordinary facilities are required for the production of atomic bombs by other countries, it must be granted that the practical application of this generally shared theoretic scientific knowledge might be expected elsewhere within the space of two or three years. America cannot presumably hope to settle this problem simply by sitting on the lid. Yet it is equally obvious that the fewer people—human nature being what it is—have such tremendous power in their hands the safer it will be for everyone.

The proposal to entrust this knowledge to an international committee specifically created for that purpose offers the only way. Its representatives would have to be empowered to investigate facilities for bomb manufacture in every country at all times. And judging by the plants America required, such supervision would at present not prove impractical. It is also possible to conceive of some tie-up between the atomic bomb and an international police force on the theory that even in its present undeveloped state the atomic bomb is so destructive that it would discourage any potential aggressor from making the slightest move.

The urgency of international control is stressed by the Dublin, N. H. conference, October 16. "The application of atomic energy to warfare and impressive scientific evidence as to the consequences thereof have made the people of the world realize that the institution of war among nations must be abolished if civilization is to continue. . . . There is not a moment to lose."

Of course if control of the atomic bomb and of atomic energy generally should develop in this international direction, it would make a just and prosperous working of the whole world even more mandatory. Wide divergences in national economic conditions with political injustices of every sort held static by threats of wholesale destruction comprise anything but a promising condition of society. Moreover if atomic energy does become harnessable for constructive purposes, it should never be allowed to become the monopoly of any nation or nations.

What course, then, would seem to make the prospect for humanity least terrifying? Willingness on America's part to share her knowledge with a responsible international authority would be the first decision. That should curb to some extent the frantic attempts of the Soviets and others to develop for their own use, or threatened use, a comparable weapon. It would make

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for far deeper international confidence. Naturally, willingness to turn over this knowledge to a competent international authority also means that such a group would first have to be firmly established and its procedure generally accepted. The other nations simply will not agree that the United States alone should control the use of atomic power; if it is not controlled internationally, each nation will seek to develop its own atomic facilities. That in a very brief time would confront mankind with the prospect of an atomic war. International control will be difficult but the alternative is all too plain.

Laval

ONE CAN ARGUE about the trial or about the verdict; they are two very different matters. The trial of course was the kind of trial that would make any British or American lawyer or judge lie sleepless at night or, sleeping, have nightmares. It did in fact disquiet also French judges, lawyers and French opinion. It was the kind of trial you hope never to see in any law court because it paid no attention to anything that has to do with any law. It disregarded everything that our civilization, from Rome through England, has so painfully incorporated into a conception of justice—at the obstinate price of a hundred revolutions. It was a performance that could not rightfully have condemned a thief caught red-handed, a murderer drenched in his victim's blood. It condemned this French politician to death and now he has been shot.

That is the way it looks but that is not the way it is. If it had been the court, the prosecutor, the judge, the jury, and the trial in Paris that had sent Laval before the firing squad everyone who cares anything for civil liberties all over the world (or who cares in imagination for his own skin) would be protesting now. But it was not the court that condemned Laval. It only looked that way. It was the war that killed Laval as it has killed so many others: brave men and weak men, heroes and traitors, men who attacked the enemy and were killed, Japanese who killed themselves. It was—within the war—the peculiar circumstance in which France found herself during the years between defeat and liberation that killed Laval.

He was caught in a moment of history in which Frenchmen had to make a choice. If it was only in their minds and hopes that they made the choice between collaboration and resistance, then, whether they guessed right of wrong, courageously or through cowardice, there would not be any consequences. Or if they refused to choose there would be no consequences—that is, if they were quiet and discreet about it. But if they took a stand, if they worked to bring about the result they chose to desire, then they ran great and certain risks. The men of the resistance ran the risk of being shot by the Germans; the more flagrant collaborationists ran the risk of being shot by the resisting French even while the Germans were still in France, and certainly the moment the Germans were driven from France.

Laval chose to collaborate. He could have retired from political action and had he done so he would have been like many other French politicians who did nothing one way or the other and who now, after the event, wish they had. He chose to assume his responsibilities. He believed in a German victory and, basing his action on that hypothesis, he came to hope in a German victory. That was inevitable. He tried to persuade and then to coerce France into believing and hoping in a German victory. He failed. The whole plan failed. Events failed him. History went the other way.

He was deeply committed to the plan of a German Europe. If that had been only in his mind then it would not have mattered. It was in his action, and that is why his death is logical. His action brought his death.

He had brought death to others; there were Frenchmen who might not have died if Laval had not acted as he did, if he had not made the choice he made. So that it is a serious business; it is not a matter of opinion; he was not judged for his opinions. The court tried to go into the matter of opinions and policies and that is one reason—as in the Pétain trial—that the court became utterly confused. He was judged outside the court, by the civil war that was fought outside the court, and it was the position that he had taken in this civil war—a serious matter, a matter of suffering, devotion and death—that made his death inevitable and, in the logic of civil wars, just.

We have not the faintest pretention to be able to read his heart. It would be extremely interesting to know whether or not his last words of love for France corresponded or not to the reality of his deepest impulse. Possibly they did. In theory it is entirely conceivable that they did. Laval did not like wars; a tortuous policy of his had been to let other nations fight wars and to keep France out of wars. Pursuing this policy he would pay any price. When France got into the war it was logical that he should try to place France as rapidly as possible on the side of the presumable winner. In order to have peace in Europe. Even if European peace meant submission, or humiliation or anything else.

When the Germans lost the war, there he was—lost, permanently and hopelessly lost.

So that the court and the trial does not matter. Laval died because his position necessitated his death and indicated the manner of his dying.

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Veterans and the Nation

A POSITION of relative advantage in American life for that large block of fellow citizens and citizenesses who are war veterans is perfectly certain by the way nature operates. They are the selected dozen or so million Americans of the ages which will be the most vigorous and productive and powerful during the next two decades. No explicit act of gratitude or deliberate design to make the country a Veterans' Paradise is needed to secure the best of what is going to be left for the soldiers.

The practical thing to hope is that the means by which war veterans get ahead in civil life will aid not only themselves but also the population in general. It is true that America can't get very far ahead in material prosperity nor in secure happiness unless the rest of the world comes ahead too, and it is much more immediately certain that the prosperity and happiness of veterans must rise or fall with the condition of the whole people.

The "G.I. Bill of Rights" ought not to be conceived simply as a bonus, a tip paid for a service well performed. The spending and saving involved in this program designed to help the returning soldier will have a great effect on the whole economy. An important part of the program assures guaranteed loans for veteran borrowers under certain conditions. These loans reach directly and deeply into the more general problem of small business and distributed enterprise. The policy governing these loans should be determined by over-all economic and social aims as well as by respect for soldiers.

American economists of the conservative stripe —such as Professor Slichter of Harvard—oppose government spending as a means of building up postwar prosperity. What they stress is a resurgence of individual business initiative; they recommend starting a new business, above looking for a job. A liberal loan policy would certainly fit in with this notion. And who can doubt its economically expansive effect? Naturally the choice is not: either government spending or new private enterprise. A judicious combination of both is required for the going economy so essential for returning veterans who wish to borrow funds.

On Columbus Day Mr. Chester Davis of Chicago suggested seven alterations in the policy now governing these loans. Among them we note the recommendation that the term within which guarantees can be extended to eligible veterans should be extended from 2 to 10 years. From the viewpoint of gratitude and economy, this appears correct.

Mr. Davis also recommends that the government expand the purposes for which business loans to veterans can be made. Here seems to us a point where a little decidedly beneficial "planned economy" could come in with minimum danger to liberty. The loans can, if the administration is right, foster independent productive self-reliance, and during the next 10 years the veterans should be exactly the citizens best fitted to take advantage of the possibilities, for their own good and for the good of the whole people.

General Marshall

BY NOW everyone must recognize in General Marshall's Biennial Report (July 1, 1943-June 30, 1945) to the Secretary of War a document of first-class importance. Because it is a triumph of condensation, some parts of it are hard reading, yet every American who wishes to be well informed owes it to his integrity to make the effort of reading what the General has written. As an absolute minimum everyone should read the complete text of the letter of transmittal—the introductory pages. From the entire document two main observations emerge: how close we came to defeat, to genuine and bitter isolation from all the rest of a world waiting to gobble us up, and how incredibly terrible another world conflict would be. Any attempt to minimize the appalling weapons within our grasp as broadly outlined by General Marshall—an attempt even now being made in certain quarters—is an unforgivable crime against humanity. Yet so deep-seated are our habits of thought that most of us still think a world of sovereign nations is a possible world. Surely the safest of all prophecies is this: either we form a world government or a world government will be forced upon us by virtue of a whirlwind of annihilation.

But what is so winning about the Marshall report is its honesty and candor. "In good conscience this Nation can take little credit for its part in staving off disaster in those critical days. It is certain that the refusal of the British and Russian peoples to accept what appeared to be inevitable defeat was the great factor in the salvage of our civilization." Those sentences do honor to a free people; only a general of a free people could have uttered them. And throughout, General Marshall, with a fine feeling for justice, pays tribute to the valor and achievements of our allies. No American, after reading this report, dare say that *we* won the war. We *all* won the war and Germany and Japan, through greed and folly and pride, actively helped us to win. Had they—especially Hitler personally—not made colossal blunders, the story might have been tragically different.

With General Marshall's advocacy of compulsory military training in peacetime we continue to differ; we feel that here—and here alone—he is allowing habit-thinking to influence his judgment. But this in no sense diminishes our admiration for a job outstandingly well and honorably done.

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What Price Unity?

An Englishman views the alternatives to chaos

George Catlin

THOSE of us who have been responsible for circulating popular pamphlets and speaking upon a hundred platforms, reiterating Mr. Dean Acheson's statement of July 6, 1942, that the principle of payment under Lend-Lease was "equality of sacrifice," are disconcerted to discover that American opinion, as tested by the Gallup poll, expects recipients to pay in full. This is another instance of the breakdown of the American official information organizations which did such an indifferent job in Britain. It is of course logically arguable that a people who cannot afford a war should not fight one. Those who use this Pétainist argument must admit that, in this event, Britain ought to have come to terms with Hitler. Those who do not like this conclusion must reflect that they cannot keep their cake and eat it.

Fortunately in a gloomy world one of the few steady sources of satisfaction over the last few weeks has been the fruitfulness and cordiality of Anglo-American trade and financial negotiations. There is of course a minority in Britain, in both the major political camps, such as Messrs. Boothby and Foot, anti-free traders who wish to see a revised Schachtianism based upon the sterling bloc. Lord Beaverbrook still perfunctorily beats the drum of Empire Preference, but does not make the obvious suggestion of including the United States within the Ottawa preferences. The last by-election results here, with their increase (contrary to the normal trend) of the Government's majorities, indicate that the electorate still is unrepentant in not sharing his lordship's view. Fortunately many people in Britain need no convincing that this scheme of economic autarchy, with its ensuing dollar-sterling competition, is impracticable, and really a political rather than an economic project. A Customs Union may lie in the future, but we are moving towards it. It is to be hoped that Americans will increasingly realize that, if these fiscal arrangements are regarded as a family loan and as neither charity nor a horse deal, then it is America which inevitably, and without recrimination or dissent, will become the head of the family.

On the basis of a strict and universal internationalism there is something to be said against this family policy, especially if we perversely insist that all family relations exclude any other friendships which may be offered. The question is best faced now, at one of the gravest moments in the last five years when the St. James Conference has broken up without even the signature of a joint Protocol by the leaders of the "United Nations." It is well to take stock of where we go from here. The period 1919-39 is known as the "interim between the wars." We shall not avoid another interim by copying the errors of the thirties and putting our heads in the sands, but by taking deliberate moral choices in an age of the atom bomb with the high premium it places on Pearl Harbors.

The alternative, says the London *Daily Telegraph* (Oct. 3), to combination is "the danger of reproducing those circumstances which made a nightmare of the period between the wars." Already the London independent Conservative *Observer* is speaking, with regret, of the recognition of the principle of spheres of influence in the deals of power politics. It writes (Sept. 30):

"Such a division of the world was widely regarded as implicit in the original informal Teheran understandings. Its coming into effect is a defeat for the opposite Yalta conception—the high-minded but not fully thought-out idea that Powers so fundamentally different . . . as Soviet Russia and the Western democracies could, in permanent concert, fashion and rule 'one world.' Nobody of course, least of all Britain, will want to bear the odium of having finally killed and buried that noble ideal. Everyone will proceed with preparations for the United Nations Organization and, with or without much hope, do his best to give it a chance. Miracles do happen."

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Six possible policies seem to lie before the world at the present time. It may be opportune, and serve to clarify the public mind, to enumerate them. (1) The first of these is the San Francisco policy. While coming to terms almost brutally with the factors of power, it yet does invite the smaller nations (especially when cooperating in some bloc) to come into consultation. It avows as its object the establishment of some kind of World Government some time—whenever that is, if at all, the Great Powers choose to waive their veto.

This policy should not lightly be regarded as

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now obsolete. It embodies a moral ideal and indeed contains half ashamedly the germ of the sole politico-moral ideal: that of a World Government. What is desirable is, not national or regional power blocs, but world cooperation on a basis of an international morality and confidence, excluding none. And as a matter of realistic politics it will matter immensely who proposes to subscribe to that ideal; whose in effect the United Nations Organization is going to be; and who secedes from it. This should be constantly borne in mind. However, in the words of the *Observer,* not "all our eggs" can be put in this basket. Alternatives, perhaps inescapable, force themselves on us.

(2) The core of the United Nations Security Council is the relations of the Big Five—but, quite peculiarly, Russo-American relations. To find this core of power we must look, not wide afield to fifty nations, but thus close at home. If their relations are good then the Organization, which provides a method, will also enjoy world power, and peace in our time will actually be kept. These Powers will exercise a world condominium. For this reason of peace I have advocated in THE COMMONWEAL, as the kernel of the matter, a twenty-year Russo-American military alliance. This involves a quite modest measure of mutual understanding, and a larger measure of appreciation of mutual interests. But how far it involves limitless appeasement by either side is another question. Incidentally it can by no means be assumed that, in a clash between the two, a liberal and unmilitaristic America would win against Russian propaganda or Russian arms.

This policy of condominium seems to be approved by *Red Star* (Sept. 14) when, rebuking the proposals of de Gaulle and Blum for Western European association, it stated that the USSR and USA between them were quite capable of maintaining the peace of the world. Unfortunately the history of the world seems to indicate that nation-states have been built up, not by committees and federations, but by unitary power of almost tyrannical force as under Ferdinand of Spain, Henry VII of England and Louis XI and, later, Richelieu of France. It may be that the world process will be the same; and that a revival of the dual Roman Empire, Eastern and Western, is what is required with a Red Caesar in the East (an ultra-democrat of course, like the Tribune Julius Caesar). It may therefore be that Mr. Molotov is entirely right in seeking to exclude, as provocative of dissension, all Powers, both powerless Powers and near-Powers, except three from the decisions at the peace conferences. Is it democratic for the small peoples to instruct the large? Is not this a relic of lawyer's state sovereignty doctrine which, beside being quite unreal in the context of power, leads to war, not peace?

I confess that I find M. Molotov's arguments extremely cogent. The question is that of his intentions and whether the Kremlin would negotiate and carry out *bona fide* that alliance which can preserve world peace and establish a government, if not pleasant, at least effective. Some statesmen's words we have been unable to trust, but it would be sad if we might not trust our Allies including the Generalissimo of Russia—whose word indeed we have the strongest conceivable motive for wishing to trust. I agree with A. J. Cummings, of the *News Chronicle,* in saying: "It is for the British people as a whole . . . to refuse to be tempted into a futile slogging match with Russia over her ideology and ours. I, for one, would not write another line rather than join in any such evil crusade, however cunningly disguised it might be. We must live with Russia in Europe if Europe is not to perish." A British welcome for an America-Soviet entente will be the best method of living up to Mr. Cummings's political faith.

(3) All other routes are of the nature of palliatives rather than of guarantees against war. Such must be the description of the third course: an Anglo-Soviet integration going beyond the limits of the present twenty years treaty to the point of a total integration of foreign and even of domestic policies. If not the Sovietization of Britain, as advocated by the Communist party (which is not above tactical compromises with private property), then the complete domination of British policy by the Kremlin is not theoretically out of the question; might follow directly from a similar situation in France; which in turn might well be easier than the Kremlinization of the German-speaking peoples. There are indeed journalists enough who, for all practical purposes, seem to regard Russia as their first fatherland, although no one will disagree with Mr. Molotov's remarks in London (Sept. 25) that victory will only bear fruit under certain conditions, one of which being British and Russian friendship.

It is, however, crass political ignorance to suppose that the accession to power of a social-democrat government in Britain represents any political trend in the direction of one-sided Kremlin control. Whatever else the St. James Conference may have done it is to be hoped that it will have killed this bugaboo. One recalls Low's cartoon, containing Premier Attlee's advice to Bevin: "Now, Ernie, be careful what you say. Joe is only accustomed to dealing with aristocrats." And, allowing for the differences between British and French Socialism (as between British and French masonry), the same comment holds true for France.

The Anglo-Saxon tradition in philosophy and politics is an experimental and not a dogmatic tradition. There can, it is well to remember, be

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capitalist and Cobdenite doctrinaires, as well as Marxist. A conservative British journal wisely writes that even the Tory reformers "refuse to regard state planning and freedom as mortal opposites." American readers, to be up-to-date, will do well to reread Mr. Burnham's books — or Willkie's comments on Russia. Whether or not Russia is any longer "Communist," about which let Trotskyites dispute, the real issue is not anyhow one of economic structure but of the development of the police-state as an instrument of power; the teaching of dogmatic Marxism in education as a propaganda instrument of power; and of those clashes of imperialisms which are irreconcilable. It is necessary to strip away false socio-economic causes of ideological conflict, which bemuse so many and indeed weaken the Western case, in order to expose the real causes that may underlie conflict.

I decline to condemn those communists who are genuinely convinced that only with communism can come lasting peace; that this means accepting Kremlin directives; and that therefore the first duty of every serious man is to communize his own country. I yet submit that, in the Atomic Age, G. B. Shaw is right in holding that peace now has priority above all other issues, and that social reform must take place in the context of civil peace and not of a world Hiroshima. Mr. H. G. Wells will probably hold the other view. And it must be confessed that the statement that the manufacture of the atom bomb is in the private hands, in America, of great capitalist arms-manufacturers, "profiteering merchants of death," is being made the theme of assiduous propaganda with disastrous effect in Britain. It should be corrected or the fact altered. It is with some skill that Mr. Molotov is alleged to use the plea that Mr. Byrnes argues not by logic but with the atom bomb.

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(4) A fourth route is that of Western, and primarily of American-British, integration—what I have elsewhere referred to in a book as "One Anglo-American Nation," a phrase almost verbally used later by Mr. Churchill. It seems to be fairly generally agreed that the total fusion of peoples, abolition of frontiers and merging of sovereignty can only take place between peoples that fairly completely share a way of life, have common ideals, and speak the same language of the spirit. Patently this exists as between Canada and the United States and possibly as between the entire Commonwealth and Republic. If so the glory of England could be maintained without abatement of prestige in a wider and yet nobler unity, as Virginia also found her fulfilment in the Union. Possibly, apart from the case of Austria and the modern Reich, this is the only case in the globe where so happy conditions exist for such a fusion, although an integration is still being talked about between Britain and France by no lesser people than Messrs. de Gaulle and Blum. If it could take place, or even could be acknowledged as a goal however remote, it would end all talk of strategic rivalries, trade wars and financial resentments.

The obvious objection to all this is that it would provoke Russian suspicion and jealousy. I would yet suggest that this is, at minimum, the third best course. If, as is to be hoped, before this article is published, Mr. Molotov has "thought again" and Routes One and Two become practicable, it is nevertheless not ruled out. A Russia which claims her own security area in the East cannot logically object to the West, as a unity, embracing Western Europe. If the intentions of statesmen are indeed to build one world then the intimate building of sections is but part of one continuous process in building the whole. If these intentions are not so good, then to build the section is not only idealism but also common prudence. For the rest it is well to heed the warning of the psychologists that persistent suspicion is not so much a state to be indulged as a disorder to be cured; that suspicion is a manifestation of some frustration-anxiety; and that an irrational sense of frustration passes over into aggression.

(5) Another route is the building of a Middle Bloc, under British—or, for Frenchmen, French —hegemony, and holding the balance of power. Even the Astor-owned *Observer,* which used to advocate the unity of Europe, is now in effect advocating this course. This can be rationalized as an altruistic desire to play broker of peace between Powers which have inadequate mutual understanding, such as Capitalist America and Communist Russia.

I have already commented on this theme. It is in my view far the most dangerous of all the alternatives. It may gratify even some British traditionalists (and, by different routes, some European ones) and some new revolutionaries. It gratifies hankerings for prestige without readjustment and ends in the policy which damned France between the wars. It has neither the merit of international idealism nor of adequate realism of power. Without subscribing to the statement of Mr. Laski in Sweden that Britain is now a second-class Power — explanation of which by Laski on his return received the Radical *News Chronicle's* caption: "Laski says he was joking"—nevertheless we may properly point out with Mr. Churchill and General Smuts that Britain, even with the Commonwealth, is the weakest of the Big Three. To act on the Power-Balance thesis begets trade wars in the name of patriotism or of a (partial) Europeanism.

The temptation is here great to inject elements

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of misunderstanding between Russia and America—a suspicion voiced by so well-disposed a commentator as Walter Lippmann—in order to gain prestige by healing the division again. The policy consists in sitting on a see-saw in the name of peace until such time as the other Powers agree to eject one, or to partition one's possessions. Perhaps this partition should itself be called a possible route by a cynic. The Middle Bloc policy plays up to the American tendency to isolationism and to be "loose from Europe"; would separate America from Europe in a fashion that no Catholic can welcome; and dangerously weakens and divides the West. The only justification for it is tactical, as a first step to wider schemes.

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(6) The last route is one which I suspect would, at this moment after the Second World War, be as popular if advocated on any British platform —just as a modified Isolationism, in the moral interests of the distinctive American way of life, is always likely to be popular on some American platforms. It would consist in saying: If the Americans and Russians are (by hypothesis) going to fight with atom bombs, let them; but we will be obdurately neutral. We will tolerate no interventionist alliances, whether in the name of San Francisco ideals or of either faction. To fight against the Americans will involve fratricide and to fight against the Russians will involve social cleavage and a general strike. It is improbable that, despite all talk of the next war ending civilization, the British people would welcome a purely pacifist thesis, favorable though the position today of disarmed Denmark may be among the occupied countries and of Sweden among the neutrals. But a heavily armed neutrality in concert with France and a few other countries might appeal alike to pacifists, the many who don't like atomic war, nationalists, and balance of power men. Together these make a formidable combination.

It can, of course, be argued that, with a Power with interests as widely scattered as Britain this isolationism will ultimately prove impracticable. The counter-argument would be that the friction-point between USA and USSR might be in China or the Far East; that a well-armed Europe could keep out; and that anyhow, in days of atomic warfare, there might be much to be said for adopting the position of 1917 and 1941, and avoiding the first round of the contest. America, for example, could be helped by means not short of war in the second round. Britain could have no ambition to be the first cockpit of a yet more atrocious war. It could be alleged that this policy involved no avoidance of moral decision, since the moral decision would be positive and for peace.

This policy raises moral issues which I feel incompetent here to decide. I would merely say that we should move towards world unity and towards such lesser unity as is now practicable; and that any decision which serves to divide or weaken the unity of the West will, in junctures that may well occur, be a decision in fact inimical to peace.

Church and State in Mexico

An optimistic view of their present relations

James A. Magner

THE GENERAL operating conditions of the Catholic Church in Mexico today may be described as favorable. While no changes have been effected in the Constitution to provide certain desirable guarantees, such as the ownership by the Church of its properties, the legality of religious orders, and the right of conducting schools under religious auspices, a large measure of tolerance has been granted under the friendly and humane government of President Manuel Avila Camacho; and the Church is performing its ministry of worship and education with practically no official obstruction. The personal relationships between the President and Archbishop Luis Martinez of Mexico City are known to be friendly and cooperative. The same is generally true of the various bishops and civil governors throughout the country. Archbishop Martinez likewise performed a patriotic service in aligning the Catholic sentiment of Mexico with the cause of the United States during the war. This experience, of Church and State at peace with each other may, it is hoped, point the way to more secure and permanent foundations of national unity and constructive action.

Among various evidences of renewed religious life has been the construction of new parish churches to provide for an expanding population in the rapid growth of suburbs about the larger cities. In one of the larger centers, eight new and

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badly needed churches are now being built. In Mexico City, particular attention may be called to the lovely facade of the new Church of San Rafael with its massive figure of the angel carved in stone. These structures automatically become the property of the nation, following government permission to build; but the interesting fact is that they are being built and filled to capacity.

The general policy of the Church has been to work quietly, grateful for any favor, and to avoid any appearance or demonstration that might arouse its enemies or make it more difficult for its friends to restrain the forces of intolerance and persecution. Thus a number of religious orders have been allowed to resume their residence and to work in religious, philanthropic, and cultural enterprises. This permission has been granted also to several American communities, which are now laboring in different parts of the country in various educational and missionary projects. The Maryknoll Fathers have extended their activities to Yucatan and the difficult territory of Quintana Roo. The Benedictine Fathers and Sisters have established a first rate school at Tepeyac, not far from the famous shrine of Our Lady of Guadalupe, with a total enrollment of six hundred students. Other foundations have been inaugurated or are in the stages of proposal, and the nation has shown itself sympathetic and appreciative of the endeavors of these agencies of the Church to contribute to the program of literacy, law, and culture now being promoted by the government of Mexico.

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Worthy of note also are the expanding activities of Catholic Action, which has for the past year adopted a plan of "specialization" somewhat like that employed in Belgium, in its appeal through the various professions and classes of workers, but integrated with the parochial organization of the national body. Catholic Action has, up to this time, concentrated upon its program of religious instruction, but efforts are now being made to extend activities along the lines of much needed social work. The Secretariat of Social Work, also under the direction of the Mexican Hierarchy, has made important plans in this same field; and some centers have been established for training social workers and public health nurses. Private Catholic enterprise, rising from the ashes of a long and splendid tradition of Catholic charity in Mexico, is proceeding quietly but effectively in providing clinics, dispensaries, maternal care, and rehabilitation in various areas of need. Trained workers in social service and means of organized support for this work are urgently needed in Mexico, as in most of Latin America, as an important element in the social mission of the Church; and the Church in Mexico is not unaware of its opportunities and responsibilities.

In the broader field of Catholic activity, without official connection with the Church, is the National Union of Synarchists, which professes Catholic principles in the field of social-civic activity, particularly among the agricultural workers. This organization has suffered as the result of injudicious statements by some of its elements, which brought about the suppression of its newspaper *El Sinarchista,* but has nevertheless endeavored to perform a useful service, independent of political party lines, in the improvement of the small farmer on the basis of Christian principles. Similar activities have been fostered along religious lines for workers in the organization of the Obreros Guadalupanos, under the patronage of the Blessed Virgin of Guadalupe. Numerous sodalities and confraternities of Christian Doctrine are being promoted by the Jesuit Fathers and other Catholic orders and agencies throughout the country, in an effort to stem the rise of atheistic communism and direct the social and economic life of Mexico along the channels of Christian thought, completely independent of political activity or affiliation.

One of the principal difficulties which the Church has to face is the insufficient number of priests. It is estimated that there are now about 3,800 priests in all Mexico, for a population of 20,000,000, which is at least ninety percent nominally Catholic. The ratio of clergy to laity in the United States if applied to Mexico, would yield 30,000 Mexican priests. A number of reasons may be adduced for this shortage including the disabilities placed upon the Church during the Revolutionary period 1910-1936. Steps are now being taken to replace the seminaries which were confiscated during that period and to develop vocations through a series of elementary and preparatory schools leading to the seminaries proper. These, together with the training now provided in the Montezuma Seminary, New Mexico, supported in large part by the American Hierarchy, should lay the foundations for an ample and adequately prepared clergy for the future, providing, of course, there is not a recurrence of civil persecution and suppression.

It would be difficult to express due appreciation for the spirit of heroic sacrifice, tenacity, and foresight of the Mexican Catholic laity during this period of reconstruction as well as in the dark days preceding it, to maintain their Catholic heritage and to propagate their Catholic faith to succeeding generations. Both they and the clergy, however, must now face problems of another sort. On the one hand, the national campaign for education of the masses presents the problem of saving these people for the Faith. On the other hand, the more highly educated and privileged classes must prepare themselves to meet the intellectual chal-

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lenges of these times and to exercise a decisive cultural influence upon the directive forces of society. In a profound way, these problems and challenges face the Church everywhere; but in Mexico they call for special forms of recognition.

There is a ready and rather general tendency in Mexico to blame all internal difficulties upon the malignant power of the United States. Mexican Catholics are not exempt from this ready explanation; and there can be no doubt that many of their grievances have had a basis in fact. Nevertheless, there have been other and more transcendental factors in history and in thought development responsible for radical action affecting the Church in Mexico, over which the United States has exercised only a casual, if any, control. Thus, the expulsion of the Jesuits from all Spanish territories in 1767, seriously turning the tide of Catholic education in Mexico, can in no way be ascribed to the United States, either as a people or as a government. Anti-Church legislation of the nineteenth century, contemporary in the other Latin American countries with that of Catholic Europe, can hardly be ascribed to the action of the North American colossus. And although certain Americans may be linked with Socialist and Communist developments in Mexico today, it can hardly be said that their activity has been more influential than intellectual and organizational forces from Europe. In other words, it is of the utmost importance for thinking Mexican Catholics to realize that their antagonist is not the American government or the American people but rather the philosophy of Caesarism and materialism which Christianity must face the world over.

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Among other adjustments, this realization must call for a more intensive intellectual action on the part of the cultured classes. This does not mean that elementary religious instruction of the middle classes and the masses is to be curtailed. Quite the contrary. But it does mean that greater impetus and encouragement is to be given to higher studies in a way to influence current thought. Mexico can today boast of many scholars, historians, scientists, and writers of the highest rank thoroughly schooled in the Catholic philosophy of life. In addition to important popular presses which disseminate elementary instruction and attitudes, the Catholics of Mexico can boast of such publishing houses as Jus, Polis, and Buena Prensa with an impressive record of scholarly and literary publications. Nevertheless, it may be seriously questioned whether sufficient patronage is given to the serious work of these writers and publishers by the cultured classes of Catholic Mexico.

The bimonthly review *Abside,* for example, which stands among the foremost of Mexican Catholic magazines, can boast of only 1,200 paid subscriptions, including those sent abroad. The excellent historical monthly *Divulgacion Historica* was obliged to suspend publication after a comparatively short existence. There is practically no such thing as Catholic lending libraries, and there are few Catholic book stores. On the other hand, the general book stores, and they are numerous, display not only the latest in secular Mexican thought but also the books in translation of practically all European and American writers, from Karl Marx to Emil Ludwig and from Sinclair Lewis to Upton Sinclair.

Comment may also be made on the fact that comparatively few Catholics of the upper social groups are enrolled in the National University. Many reasons can be found to justify this condition; but means must be found to provide such safeguards for the Faith as will enable Catholics with a cultural background to enter more actively into the intellectual life of their nation and help to shape its directions. It is significant that the Jesuits have recognized the need and have organized a faculty of literature and philosophy accredited to the University. It will take time before the Catholics of Mexico are in a position to maintain their own University on an independent basis.

In the field of social betterment, likewise, the legitimate field of Catholic activity in Mexico is not one of grievance over baneful influences from the neighbor to the north but one of realistic attention to long-standing problems of an indigenous character. Thus the problem of broken homes and divorce, which so easily can be regarded as the cultural contribution of the United States, finds a far larger counterpart in the general prevalence of common-law marriage among the masses, possibly aggravated by governmental insistence upon civil marriage for legal effects; and the problem of excessive drinking exhibited in the United States is at least matched by the widespread alcoholism among the masses which dates from pre-Cortesian times. These matters call for constructive action in the domestic order and not for the ready and far too easy recourse of blaming a neighboring country.

If a further observation may be permitted, there is a tendency among certain Catholic apologists of Mexico, frequently expanded into a dangerous assumption and sometimes into a substitute for intelligent faith, to identify the Catholic religion with the Mexican nationality. The argument runs something like this: Mexico is a Catholic country. Therefore, we are all Catholics. Or, we are Mexicans. Mexicans are Catholics. Therefore, all we Mexicans are Catholics. With this argument, Protestant activity is represented as an attack upon Mexican Nationality; and if the Protestant missionaries happen to come from the United States or are financed from across the

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border, this is pictured as another evidence of American designs against Mexico. The unfortunate results of this form of assumption are many, and they have been demonstrated in other countries with Catholic antecedents besides Mexico.

It would be unrealistic, however, to minimize the influence of thought, official and otherwise, emanating from the United States and influencing the destinities of Catholicism in Mexico. There is an impression in certain official circles of America that powerful Catholic interests in the United States and Mexico are linked in an attitude of endemic hostility to the American government and rise on all occasions to attack the policies of the latter in reference to Mexico. There is, as already indicated in the breast of many Mexicans, an undercurrent of suspicion and resistance to the moves of the United States; and on occasion this becomes very vocal, as in the case of the labor leader Lombardo Toledano and other Mexicans in high places who are no friends of the Catholic Church. But it is positively false to state that this attitude is representative of the Church in Mexico or of its "powerful interests" on either side of the border. There have been hotheads within the Synarchist movement and on occasion the editorial columns of the *Accion Nacional* have taken a punch, sometimes ill-advised, at policies of the United States.

There is also an occasional representation to the effect that the Catholic Church in Mexico, or at least important interests within it, are demanding that all the properties taken from it in the nineteenth and twentieth centuries be returned and that the Church be given back its monopoly over the education of the nation. I know of no such demands by the Church in Mexico. The Mexican Church does ask for the right to conduct its own schools, and it would appreciate the same rights as guaranteed by the American Constitution of owning its properties required for its normal functioning. To accuse the Church of bad faith in these requests is to reduce the question to an undesirable level and to give substance to the fear, occasionally suggested, that the government of the United States would never tolerate a frankly or dominantly Catholic government in Mexico and that it will never favor a modification of article three in the Mexican Constitution to permit the full legal operation of Catholic schools in that country.

In the meantime, apart from these questions, Mexico has prepared to celebrate, on a scale not witnessed since the times of the Revolution, the fiftieth anniversary of the coronation of the Blessed Virgin of Guadalupe in her shrine at Tepeyac. Invitations to this event were sent throughout the New World, and it was planned to accommodate more than two hundred bishops and priests from North and South America for this event, which was scheduled for October 12 of this year. The fact that Mexico can again stand among the nations of the world as host to a religious commemoration of this magnitude and in complete accord with its finest national tradition is an encouraging evidence of maturity and strength.

Communications

GERMANY

Sunnyside,, Wash.

TO the Editors: Today I received from Switzerland the following communication from an old friend of mine, Franz A. Kramer, Ph.D., who represented the Berlin daily *Germania,* then a Catholic newspaper of national importance, in Rome in 1927. In 1932 the International Committee of Catholic Newspaper Publishers sent him to Moscow. The outcome was the very good report: "The Red Empire," published by Kolsel in Munich. Ever since 1933 he has been in close contact with the heads of Catholic organizations, moribund or dead, in Western Germany, while he lived in Rome, whence he was expelled in 1936. He then made his headquarters in Paris. In 1939 he moved to Switzerland. Here is his text:

"The war brought it home to the Catholic organizations (or their skeletons) that right was on the side of the Allies and wrong on the side of the Third Reich, and I deemed it necessary to draw all consequences from this preamble, even in the practical field. Everything was set for an uprising by our chief organizer, Eugene Polzin, in 1939. He was beheaded. We established connections with the Allies. We have served them all along, one of our major feats being the preservation of the famous Remagen Bridge.

"In our resistance against the Nazi régime the lower clergy merits the palm. Thousands of them have been martyred. [cf. Robert Speaight's report on the "Semaine Sociale" in Toulouse in the London *Tablet!* H. A. R.] Among the Catholic organizations of Germany the Young Men's Union (Monsignor L. Wolker, president), the Kolping Societies (Monsignor Th. Huerth, president) and the Catholic Workmen's Association resisted well, on the whole. The Catholic Students' fraternities were a complete washout. Only after a new generation grew into our universities, young men and women raised in parish organizations, was there a new spirit, manifested in the two sisters Scholl in Munich who gave witness against the Nazi government in the Munich court. The old organizations, 'C.V.' and 'K.V.,' were a complete failure.

"We intend to rebuild our organizations in Western Germany as fast as possible, starting with those who have a good resistance record. I enclose a copy of the introduction to the Rhineland Bishops given me by the Apostolic Nuncio in Berne and the endorsement of our famous anthropologist, Rev. W. Schmidt, S.V.D., member of the Papal Academy of Sciences, Rome. We also have an agreement with leading French Catholics.

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"We feel that our organizations are of the utmost importance for re-education of Germany, because only with their help can we replace nazified educators and rebuild our Catholic primary schools.

"Will you be able to help us in this effort? What we need most are German catechisms, biblical histories, Missals and prayer books by the ten thousands. Do you know that it has been impossible for years in the past to buy a single Bible in Western Germany and that the priests conducted their classes with the help of little images, prayer book size?"

Dr. Kramer then says that an American friend of his traveling through Switzerland mentioned two possibilities of providing for their needs: to reprint German religious literature here in the United States and to ship it to Europe, or to collect funds to purchase this literature in Switzerland. May I suggest that there are several reasons for following the second plan—above all the fact that the Swiss manuals are much closer to German school standards than ours. The Swiss and German school books advanced together and went through several simultaneous reforms with which we have not yet caught up here. Secondly, we would be able to buy three to four times as many books in Switzerland for the same amount for which they could be produced here. Thirdly, the shipping cost would be reduced enormously and additional money would be saved for books to be purchased, especially as much of the printing in Switzerland is done by religious orders at a nominal cost. There are practically no printing presses undestroyed in the Rhineland. Dr. Kramer continues:

"Of course, we know that the Allies feel a more urgent obligation to feed their ravaged Allies than to help our re-education program. But we cannot help feeling that this re-education is something they want to see carried out in the right spirit and by competent people. We have at our disposal teachers who have never before been equaled in spirit, because they went through the years when allegiance to their Faith was a question of martyrdom and death. Our young men and girls, our mothers and widows who want to serve a new generation of Catholics need books. The number of orphans is incredibly high. As soon as we can, we shall try to set up our own apparatus to replenish our book stores."

Knowing Dr. Kramer and his valiant friends, of course I endorse his plea wholeheartedly.

The Reverend H. A. REINHOLD.

THE RETURNING SOLDIERS

Beacon, N. Y.

TO the Editors: Upon arrival at home, your September 28th issue was on hand for immediate reading. Of course, C. G. Paulding's article, "The Returning Soldiers," was first read. Keeping to the realm of facts, Mr. Paulding shows a keen insight and understanding of soldiers' actions and thoughts. In fact, there appears to be only one fault, and that a faultword, in the entire article. On Page 569, paragraph 4: "It is not a question, etc.," Mr. Paulding uses the very strong emotional word "ignorant," and it sticks out like a sore thumb. Emotional words have the annoying habit of nettling so many of us, and their usage invariably results in unfavorable reaction, thereby usually obscuring the vital issue under discussion.

I sincerely hope C. G. Paulding's article will be followed by many more that are of interest to us—the returned soldiers of another war. Such articles will serve as a general and intelligent re-orientation.

G. J. LAMOREE.

KAGAWA

Techny, Ill.

TO the Editors: In today's issue I see you are referring to Mr. T. Kagawa, the much publicized anti-denominational Protestant of Japan. May I remind your readers that the Imperial Japanese Army imported this gentleman two years ago into the Philippines, where he harangued all and sundry on the super-benevolence of Japan, the super-malevolence of the United States, and on his "gospel" of the moment, viz., that Japanese Imperialism was the only hope of the Philippines, of Asia, of the world.

To be sure, the Filipinos were not taken in—but then, they *are* Christians.

H. J. E. ZACHARIAS.

The Stage & Screen

Therese

PRIOR the stifling Rougon-Macquart series, this early melodramatic Zola has evidently been many times adapted to the stage; once by the novelist himself. And it is somewhat difficult, aside from two compulsive curtain-scenes, to discover why. As I have not read the original work, nor any of its subsequent transmutations, it is impossible to compare Thomas Job's present job; however, considered merely as a plain play, I found the piece certainly more quack than quake and the evening slow. Dealing with the murder of a millinery husband by his bored wife and her artist lover, the affair examines a few superficial aspects of the state of remorse and allows for a certain suspense in the discovery and disclosure of the guilty pair by the dead man's aged and paralyzed mother. One has the feeling that the original work will have had space to emphasize psychological detail in the characters rather more than the numerous devices on which its stage presentation depends. The situation is not without interest, but its theatrical structure is not inevitable and necessitates bringing on a number of one-dimensional people in order in any way to motivate its *dénouement*. And, with the grateful exception of Dame May Whitty, I thought its performance badly pretentious. Fated to spend one entire act (there are only two) *glaring*, without movement, or speech, Dame May's excellence can doubtless go down as a tour de force. But as I liked her better both walking and talk-

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ing earlier, where her usual assurance, quietness, and small personalized arrangements of business came through, I think it is truer to call her job a good one. Eva Le Gallienne had only one felt moment for me, in the last act, at the farewell. Otherwise, she appeared to be engaged in the disconcerting and dangerous occupation of endlessly augmenting a bad part. Written as the title (excuse) of the play, she had little or nothing to work with, and her told passion had to be (and certainly was) invented. Victor Jory, as her partner, suffered the same structural deficiency, and anxiety, giving the effect of leaping from climax to climax—from the clenched hair to the beaten breast, and back. The rest followed, all with small pieces of information to deliver but with not much excuse for the attendant tenacious *acting*. Even including a nice subtle set, and dresses, by Raymond Sovey, I would call this an error. (*At the Biltmore.*)

Polonaise

AN unfortunate ticket mix prevented my covering this operetta by Gottfried Reinhardt and Anthony Veiller, with John Latouche lyrics aired to Chopin music. A consensus of critical opinion seems to be that it is big, big, big, and its portrait of Kosciusko as a patriot interested mainly in LOVE somewhat historically out of balance. However, I can't think it part of my job to suspect what I have not seen; so will only report that the cast is numerically in the thirties; and waltzes, mazurkas, nocturnes, and studes, *and* adaptations of these, are generously listed. (*At the Alvin.*) KAPPO PHELAN.

Becky and Scarlett Again

IF EVER a Hollywood product reeked of big money and lack of cinema values for all its expense, that picture is *"Saratoga Trunk."* Bookish from the very beginning, the movie is noteworthy for its excellent sets, especially its 1870 reproductions of New Orleans and Saratoga Springs. But for cinematic action, this lavish film doesn't begin to compare with a B mystery thriller or western horse opera. From Edna Ferber's long novel, Casey Robinson has fashioned a long, talky script that relies on speech after speech for explanation of what is going on rather than on the actors or camera. And Sam Wood (who directed the film versions of such books as "Goodbye Mr. Chips," "King's Row," "For Whom the Bell Tolls") has directed "Saratoga Trunk" as if he were trying to provide another illustration for those critics who still insist that movies have been going artistically to the dogs ever since they started to talk.

"Saratoga Trunk" tells the story of two people who are bent on revenge, and with words tells it and tells it. After the film's moody, suspenseful opening (that is never recaptured by later situations) Clio Dulaine begins her plotting against her father's family who years ago exiled her mother to Paris. Clio's mother accidentally shot and killed Clio's father who was her lover. "Everything they did to me, I'll do back to them and do it twice," hisses Clio. But, as she's swinging into her campaign of vengeance against "the pasty-faced aristocrats," there comes into her life a tall, lean, handsome cowboy from Texas (you know who plays this rôle). Clio momentarily forgets her threats against the Dulaines and her big schemes to marry money ("men will be fools about me") and concentrates on a love affair with Clint, the raw cowboy. Her ever-watchful maid servant, Angelique, a dour mulatto, disapproves of him, but Clio's other servant, a grotesque dwarf, rather fancies the romance because the frustrated little fellow thinks Clint is quite a guy.

After a romantic interlude, Clint suddenly realizes that Clio is using him. "What am I doing with a girl like you?" he asks. Reminding her that he was born in Texas—but not yesterday, he scurries off to Saratoga Springs where he hatches a revengeful plot of his own against some railroad men who ruined his father. After Clio polishes off the Dulaines with a little successful blackmail, and gets her mother respectably buried in a French cemetery, she follows Clint up north. Posing as a widowed French countess, Clio creates quite a stir with the Saratoga set. Her train of admirers includes Clint and one Van Steed who owns railroads and millions. These two men make a deal whereby Clint is to get rid of the cut-throats who have been cluttering up the Saratoga Trunk line. In doing this he provides the film with action, including a head-on train collision and a free-for-all fight on a mass scale. Clint is banged up in the row, and the poor devoted dwarf has his head bashed in. Somehow as a result, Clint and Clio realize that they're made for each other; she is perfectly willing to let him be the bread-winner and the chief schemer in the family.

As you can see from this resumé, "Saratoga Trunk" is very plotty. Its performances, while passably good, are not likely to win Oscars. Ingrid Bergman no doubt realized the similarities between the Becky Sharp-Scarlett O'Hara characterizations and her Clio rôle and acted accordingly. The part calls for more exhibitions of flare and temperament than depth; Bergman, helped by a black wig, shows that she can handle this sort of thing. As Clint, Gary Cooper looks no different than usual. In fact this lanky cowboy is very much the same rôle he's been playing since "The Virginian." The revenge motif and blasé love stuff are Cooper à la Gable. As the bossy Angelique, Flora Robson has the kind of rôle that a melodramatic actress likes to sink her teeth into. Miss Robson sinks her teeth and bites ham. Jerry Austin, providing another example of the film's type casting, steals several scenes as the wide-eyed dwarf. In the large supporting cast, Florence Bates stands out for her excellent characterization of a Saratoga hanger-on who lives by her wits; her scenes with Bergman are among the film's best. No doubt an elaborately staged, lustily picturesque movie like this will have a big box office. The Bergman-Cooper combination has proved an attraction before. Perhaps audiences who go to a movie just for its stars may even notice this repeat of the Becky and Scarlett formula but won't be bothered by the fact that "Vanity Fair" and "Gone With the Wind" at least had the courage to follow through without the pulp-magazine happy ending. PHILIP T. HARTUNG.

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The Cherokee Strip

T. D. Lyons

THE RACE OF THE BOOMERS

High noon with a fusillade of guns and a deep, hoarse roar,
With a panting of short, sharp breaths in the mad desire to win,
Over the mystic mark the seething thousands pour,
As the zenith sun glares down on the rush and the demon's din.

God! what a race; all life merged in the arrowy flight;
Trample the brother down, murder, if need be so,
Ride like the wind and reach the Promised Land ere night,
The Strip is open, is ours, to build on, harrow and sow.

There comes a horror of flame, for look, the grass is afire!
On, or it licks our feet, on, or it chokes our breath!
Swift through the cactus fly, swift, for it kindles higher;
Home and love and life—or the hell of an awful death.

So, spent and bruised and scorched, down trails thick-strewn with hopes
A wreck, did the Boomers race to the place they would attain:
Seizing it, scot and lot, ringing it round with ropes,
The homes they had straitly won through fire and blood and pain.

While ever up from the earth, or fallen far through the air,
Goes a shuddering ethnic moan, the saddest of all sad sounds;
The cry of an outraged race that is driven otherwhere,
The Indian's heart-wrung wail for his hapless Hunting Grounds.

RICHARD BURTON.

THE REPORT of Robert L. Owen, United States Indian Agent, dated August 27, 1884, gives the boundaries of the Cherokee Strip, or Outlet, as follows: on the east by the Kaws, Osages, Tonkawas, Poncas, Otos and Missourias, and the Pawnees; on the south by the so-called Oklahoma District and Cheyenne and Arapaho country; on the west by the Panhandle of Texas and No Man's Land so-called (now the Oklahoma Panhandle); and on the north by the State of Kansas.

Indian Agent Owen of 1884 is now a distinguished United States ex-Senator from Oklahoma, and at the age of 90 still is successfully practicing law.

Marquis James's* father, Judge James, made the run, September 16, 1893, the date when the Strip was opened to the settlers by proclamation of President Cleveland. Marquis himself spent his boyhood at Enid and presumably left that city in 1911. His book of 294 pages is a history somewhat personal in part, but related also to many of the mighty sagas of that time. A paragraph on the last page of the book is significant:

> The coach was hot and half empty. I shucked my coat, turned a seat around, put my feet on it, and opened a book. It was a novel by Balzac. I'd been reading Balzac all summer and would have to mail this book back to Mrs. Vandever, the librarian. I hadn't told even her I was leaving.

*The Cherokee Strip. Marquis James. Viking. $3.00.

It has occurred to me, that Mr. James is a Balzacian and, of course, is familiar with the apogee theory of the great master. As I recall his statement it was that every man, every institution and every nation has an apogee and then a decline. It seems to me that Mr. James had in mind that the apogee of the great Cherokee Strip had been reached and that the decline had set in in 1911.

Marquis James mentions nearly all the great characters who shed lustre on the Cherokee Strip during its period of reaching the apogee. Custer, at Fort Supply, where he had General Sheridan for his guest; the famous outlaws, Dick Yeager and Bill Doolin; the famous orator of Woodward, Temple Houston (son of General Sam), who himself stood trial for killing Al Jennings's brother; and, of course, a great many others.

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The great Chisholm Trail from Texas to Abilene, Kansas, is well described, and the Western Cattle Trail which led to Dodge City and Wyoming, is, of course, equally famous. It has been estimated that 10,000,000 Longhorn steers passed over these trails. However, the apogee was reached in the Cheyenne and Arapaho Indian country south of the Cherokee Outlet, when in 1886 President Cleveland ordered the military to remove the cattle and the cattlemen and their fences from the Indian lands. Soon thereafter the pressure of the "Boomers" compelled Harrison's administration practically to confiscate the Cherokee Outlet at a price of a dollar and a quarter an acre, in order to throw the lands open to homesteaders. The capital of the Cherokee Nation proper was at Tahlequah, and there the Cherokee Council, in 1883, concluded a lease of the Strip to the Cherokee Strip Live Stock Association for a consideration of $100,000 per annum. Negotiations were pending, in 1888, to renew the lease at a consideration of $200,000 per annum. A private syndicate offered the Nation, and made a firm bid backed by a cash deposit to the Cherokee Council, in the sum of $18,000,000 sale price, but Harrison's Secretary of the Interior clouded the title of the Nation by asserting that the Cherokee title was imperfect and practically forced a sale by duress to the United States at a loss to the tribe of $10,000,000. Those who are at all familiar with the history of the great Cherokee Nation feel renewed resentment, a renewed sense of humiliation, when they read of this shameful transaction.

The grant of the Cherokee Outlet as a hunting ground for the Cherokees, in addition to the domain of the Cherokee Nation proper, was a part of the consideration for the Cherokee Indian lands in the Southern states, when the tribe agreed to leave their homes and emigrate westward. This emigration, in the primitive conditions of that time, cost the lives of 4,000 Indians, and is still referred to, in the Cherokee language, as "the Illinois Fire," in Eastern Oklahoma, as "the Trail of Tears." So, it must be said that both President Cleveland and President Harrison made use of force to oust the cattlemen from the Cheyenne and Arapaho country, and also from the Cherokee Strip. This was, indeed, the "cattle kingdom," and many of the famous cattlemen who had been dispossessed

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were operating in the Osage country, in 1907, and I heard a tale of their woes and their griefs. They claimed that this drastic action turned a lot of expert law-abiding cowpunchers into desperadoes and outlaws. They were open in their sympathy for the Daltons, who rode to Coffeyville, in October, 1892, to carry out Bob Dalton's cherished ambition of robbing both the Coffeyville banks at once. They robbed the banks, but were all shot down in the street and only one lived to serve a term in the penitentiary. Bill Doolin and "Bitter-Creek" were also famous names, and it was whispered that even the great Frank Canton sympathized with Bill Doolin to the extent at least that he did not want him killed by the marshal's posse. Many cattlemen claimed that the redoubtable Mr. Doolin died a natural death from pneumonia and that the posse fired buckshot into the corpse, in order to claim the reward.

★

Mr. James has two very dramatic passages, one, the incident of his father presenting the dead outlaw's pistol to the sister of Dick Yeager, alias Zip Wyatt, and the other is his father's story of "The Run." At this point it is necessary to say that one of the most delightful characters in the book, and the one on whom Mr. James pins most of the "tall tales," is Mr. Howell, who gently ended most of his stories of high adventure, with the remark that it happened when he was "with the Rangers." Mr. James's recollection of his father's story of the run seemed to me at first to have just a slight flavor of the tales of the esteemed Mr. Howell. Judge Houston James, at the time of the run, was crowding 49 years of age, and I got the impression from the book that he was carrying almost 200 pounds avoirdupois. He had bought a wind-broken retired race-horse for the ride, and he rode 17 miles over the naked prairie, crossing the gulleys and coulees, in 58 minutes. Mr. James tells that a note of pride would touch his mother's tone as she told the tale and spoke the last four words, which were, "without injuring his horse." Judge James also had to watch out during the race, during the last part of his ride, for markers designating section and quarter-section corners.

Of course such a ride in 58 minutes could have happened. I once in an emergency drove a team of fine roadsters 18 miles in 61 minutes. These were animals out of broncho mares by a Hambletonian sire. We went over the best dirt roads in Dakota, level as a floor, and one of the mares was for four days so sick from fatigue, that recovery was doubtful. I still recall the terrible, pathetic stillness and rigidity of her posture, lying in the horse-lot, while we carried out gruel to her, and rubbed her every hour with liniment. Still I do not say that the James ride could not have happened, because the Cherokee Strip was a place of prodigies and marvels.

The region comprised in the Strip had been claimed by the Osages and finally conveyed to the Cherokees. The names of Coronado and LaSalle, and Sheridan and Custer, illuminate its history. It is still peopled with the ghosts of the ranches of the Cherokee Strip Live Stock Association, and nature still recalls the mighty days with dust storms, as in 1936, with a June hail storm as in 1921 or '22, and with a real blizzard as on February 24, 1912. So, a man who would question any marvel or prodigy occurring in that region would display not only bad taste but bad judgment.

Mr. James's description of his newspaper experience and the printers is, indeed, enjoyable. The Strip had been famous for venturesome printers, even as far back as 1884, when the famous Captain David L. Payne, for whom Payne County is named, organized the "Boomers" and attempted to take possession of the Unassigned Lands in Indian Territory and the Cherokee Outlet or Strip, claiming that both were in fact government lands. Captain Payne's mother was a first-cousin of Davy Crockett, who died at the Alamo, and the Captain had some of the spirit of his famous kinsmen. He was correct as to his contention as to the Unassigned Lands, since they had been purchased by the United States Government, from the Creeks and Seminoles, in 1866. However, the Cherokee Outlet was, in the opinion of all lawyers, owned in fee simple by the Cherokee Nation, subject to certain rights of the United States to settle other Indian Tribes therein, this condition being a penalty imposed by the Government on the Cherokees for their adherence to the Southern Confederacy. In 1884, Payne had assembled a colony, in Kansas, and moved over into the Cherokee Strip. He determined to publish a newspaper in his home town, which he had named Rock Falls. Then young printers quit work on the Caldwell (Kansas) *Standard,* and rode over to Payne's settlement. They found a shanty on which was tacked the following notice:

> Any person or persons printing or publishing, or attempting to print or publish a newspaper in the Cherokee Strip will be deemed guilty of trespass and will be subject to a fine of from $1 to $100 and imprisonment in a United States jail for from one to five years.
>
> Henry M. Teller, *Secretary of Interior.*

Payne had named his paper the *Oklahoma Chief,* and offered the printers $25.00 a week apiece and board, and the printers in fact did get out some issues of the *Oklahoma Chief,* but one evening after a big press run, Negro soldiers appeared on the south bank of the river, and all realized that the freedom of the press was in jeopardy; a strategic retreat followed.

All who know Marquis James's delightful prose style, from reading his wonderful biographies, "The Raven" and "Andrew Jackson," will expect much from any work of his. It is my opinion that all expectations will be realized by reading "The Cherokee Strip." It is written with delightful charm and skilful simplicity, and is, indeed, an epic of the last cattle kingdom.

More Books of the Week

Japan and the Son of Heaven. Willard Price. Duell. $2.75.

MR. PRICE is a man with whom one can discuss Japan sensibly, or even disagree. Everybody who is discussing the shaping of our foreign policy in Asia publicly influences the form it will take eventually in

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some degree. Upon every one of them therefore rests a responsibility too great to be approached stubbornly or lightly. The right shaping of policy flows from mature conviction intelligently presented, and based upon sound historical knowledge, for the best good of all concerned; for it deals with the evolution of the Japanese peoples and the peoples of the majority of the human race who inhabit Asia, the islands of the Pacific, and Africa. It is not the Japanese alone whose fate we have undertaken to settle. It is not our own evolution, but the evolution of civilization. It is not the United Nations who are discussing Japan here. It is we Americans who are asserting a claim—and, so far, have made it good—to dictate, unilaterally, Japan's fate. When we do that we accept full responsibility for what we do, but there are other people in the world, both Europeans and Asiatics, who are beginning to question both our right to dictate and our methods.

Our Navy made it clear that war (and victory) in the Pacific is our affair. We arranged things so that Britain's Royal Navy should have but a begrudged minimum part in it. Following up our colossal naval achievements to the coast of Japan, our Army took first place in receiving the surrender, undertook the occupation and administration of the islands—all of which Russia is watching with intense interest. So far there has been no Japanese opposition. All our news correspondents report the extraordinary lack of everything with which to make successful warfare—yet, certainly, the Japanese have been more successful than they should have been, if everything is true that is now being currently reported by observers. They had fought so successfully that, in spite of surrender, after we landed lack of cooperation, and even formidable sabotage, was to be expected. As a matter of fact, our military authorities did expect it. Yet it has not occurred. Why is that so? The "innate deceit and treachery" of the Japanese people? Not necessarily. There must be some other explanation. The only one satisfactory to me is that someone has understood and dared to use, in spite of violent disagreement of the "experts" something which every Japanese, great and small, can understand because it is part of his own history and tradition, therefore, his own psychology, and which most of them can accept. The answer seems to me to lie in our use of the "Emperor-Myth" which outrages our own sensibilities so deeply that we cannot even discuss it patiently.

"For us" (says Mr. Price) to utilize the supposedly divine authority of the Emperor would be the ultimate in hypocritical finagling, would shame us in Japanese eyes and our own, would keep Japan slave to an archaic system that has effectually choked out all democratic movements. It would play directly into the hands of the underground militarists whose dearest wish would be that the divine-power mechanism be preserved for future use." He agrees (Ch. 30, p. 215) that the words "democratic" and "democracy" have no uniform meaning. "Popular government (he states) *is* possible in Japan," and of course he is entirely right in that. Speaking of ourselves he says: "We do not have democracy. We have an approach to it. There are . . . a thousand different possible approaches . . . the machinery by which the people may rule is capable of endless variations . . . but the principle itself, the desire for self-government is deep in the heart of all men everywhere. The Japanese are no exception." Of course they aren't. Their whole history proves it. The whole point is to use whatever is to be used honestly and intelligently (*not* through "hypocritical finagling"!) for sound and intelligent purposes of which the Japanese are conscious and to which the majority are receptive, under our orderly protection until its evolution is safe. That is exactly what we have done in the only way in which it could be done without further bloodshed. It is our utilization of the resented "Emperor-Myth." Tens of millions of Japanese conscripted into the army from the peasantry do believe it. No doubt many of the more educated do not. Probably no military man in the top ranks believes it. There is a good chance that the Emperor does not believe it; but as things are, and were until the surrender, there was nothing at all he could do about it. What we have done is to substitute our military establishment for the Japanese military establishment *with the sanction of the Emperor*. Every Japanese understands that as normal and traditional. The majority would accept it at once. Anyone who did not would be a rebel and a traitor to the Emperor. The next step the Emperor could take would be to issue a rescript to the effect that the military guardians (Japanese) of the imperium having proved themselves unfaithful to their responsibility are abolished forever, that the government be made responsible and purely civilian and that the Japanese people are completely free to work out their own evolution, in the framework of the common welfare of civilized humanity. That could work out at least as well as we are working out our own American self-government. All we need to be sure of is that there can be no recrudescence of military totalitarianism in Japan. Free speech and free thought are certain to bring about some one of the "thousand different possible approaches" of which Mr. Price speaks.

What especially mattered was to get this evolution started. No Japanese Emperor has ever ruled. Emperors sanction rule of some body of men. For protection of the growth toward unity and for the safety of the Yamato people, surrounded by wild tribes who were not Japanese, that body of men had to be the warrior caste among the mutually jealous Japanese clans. Japanese have never been theologically nor philosophically minded. Their sole religion was always a simple nature worship bound up with a far from simple mythology. Shinto is the primitive "way of the gods" from whom all Japanese families are descended. Their primitive beliefs were overlaid by Chinese Confucianism and Buddhism in its various sects, approximating roughly our Christian sects. These new religious beliefs and the growth of Chinese literature molded a rather close intellectual and artistic aristocracy, a court nobility primarily occupied with religious and court ceremonial and art to the exclusion of the practical aspects of life; hence the "sanctioning" of government and rule of the Emperor. The Emperor has always evidenced his sanction of imperial rescript. Always he has made it plain that he is divine. We deny that. We claim it is a new invention. The record is all there. It is a matter of history for anyone who can read it. It is certainly known to every literate Japanese. The "Restoration" was an attempt of men like Hiritrimi Ito to break the growing power of the clans. The modern government of Japan destroyed the "Restoration." What we have now done seems a sensible first step. It seems to be working. As long as it works, why not let it develop under our responsible guardians of Japanese evolution and prove where the Japanese people mean to go?

WILLIAM FRANKLIN SANDS.

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Italy and the Coming World. Don Luigi Sturzo. Roy. $3.50.

THERE is perhaps no man alive who loves Italy more passionately or more disinterestedly, or who knows more of its political history and its potentialities than Don Luigi Sturzo. A Catholic priest, who was mayor of Caltagirone in Sicily for fifteen years, provincial councilor for Catania for fifteen years, and for twenty years councilor and then vice-president of the Association of Italian Municipalities, his knowledge of home affairs is not purely academic; and, as former leader of the Popular Party, now again known as the Christian Democratic Party, he has been a power in the country. His years of exile from Italy, during the period of Fascist control, have been spent in studying Italy's peculiar problems and its place among nations: in writing "Italy and Fascism," "Church and State" and numerous other works on Italian sociological and political questions: and in reading so widely and thoroughly that there seems to be no recent state document of importance, no diplomat's speech relating to Italian conditions, that he has not pondered and criticized. In "Italy and the Coming World" he presents his considered opinions on past events and his constructive suggestions for future development. Somewhat roughly written and arranged, rudely translated in spots and lacking an index, the book is not altogether easy to read, and certainly it might well be reviewed chapter by chapter by experts, rather than as a whole by one whose lifelong love of Italy does not supply for specific training in its problems.

For most Catholics, the chapter "Church and State' with its description of the Roman Question and all that led up to the Lateran Treaty, will be of greatest interest; not so polished as D. A. Binchy's "Church and State in Fascist Italy," it is nevertheless fine and clear; the author believes that the fact that the Roman Question was settled during the reign of Pope Pius XI and the dictatorship of Mussolini was an accident of history, as Pius XI's predecessor, Benedict XV, "had spontaneously taken steps for an understanding with Italy" before his sudden death. For the general reader, other chapters are equally important, particularly those entitled "Italy and Democracy" and "Monarchy or Republic?" Throughout, one notes the author's nice sense of historical perspective, his mellowed conclusions. Mussolini is condemned for the demagogue that he was, and the reader watches him slip into his niche in history, that of a demagogue who so misjudged the temper of twentieth century Italians as to believe them heirs to the ambitions of Imperial Rome. Don Sturzo writes of Mussolini's troubling the world with "a fictitious and antihistoric empire."

The author sums up much of his thought thus: "Italy today must return, of herself and not through external coercion, to the sources of her moral and historical culture, to reshape her education after the fascist crisis and her military defeat, to raise herself up again from the inmost depths of her spirit and to place herself in the ranks of the civilized nations, from whom (voluntarily, out of pride and by misfortune) she set herself apart."

And how is Italy to find her place among the nations? Perhaps in the chapters dealing with this, "The Shape of New Europe" and "United Nations Organization," the author is less original and more discursive than most readers would wish. There are sections which will be of interest primarily to those who are concerned with the form of government which Italy will choose (the author prefers a republic to a monarchy). And there is a painstaking outline for a new Constitution. Also, the problem of Italy's future alliances is discussed, and here some real light is thrown on the relations of Great Britain and Italy. For all of Don Sturzo's bitterness against some of Mr. Churchill's speeches and purported attitudes, and in spite of his questioning the reasons for keeping so long secret the terms of the armistice, it seems to this reviewer that it is to Great Britain that he looks most eagerly. One scarcely knows whether this is because he is one of those patriots who admire the leaders of the *risorgimento* who created United Italy, and who are thankful for the encouragement given them by the English, or because he is ever mindful that for both Italy and England the Mediterranean must be *mare nostrum*—anyway, it is evident that he stresses less the Italians' love for the United States and their spiritual kinship with Latin France than their actual need of Great Britain. Don Sturzo's remarks on the Soviet Government are worth weighing; he sees that other nations must show Russia sufficient forbearance. Russia, after all, is adolescent.

That the advancement of agrarian movements is advocated goes without saying. A native of Sicily, once the Granary of Rome, the author believes firmly in cooperative effort among small land owners. Universal suffrage education, the right of labor to organize, peace between Church and State, are all causes dear to his heart, and here treated at some length in their relation to Italy.

What Don Sturzo will find to enlarge his great hopes for Italy when he returns there this month after twenty-one years of exile, one can only surmise. One likes to think that he will soon hear glad, well-nourished children singing not "Giovinezza," which the *Balilla* trilled incessantly, but that happier "O Bella Libertà" which once rang out in the Florentine street beneath Casa Guidi windows.

D. H. MOSELEY.

The Forest of the South. Caroline Gordon. Scribner's. $2.50.

ALTHOUGH this is the first time that the distinguished novelist, Caroline Gordon, has published a volume of short stories, she has long been recognized as a skilful craftsman of the shorter form of fiction. The late Edward J. O'Brien selected one of her stories as the best of its year and dedicated his annual collection to her. She has received the O. Henry prize award.

It is well to have sixteen of her stories between covers. The first, almost a novella in length, is a marvelous yarn about a white woman captured by the Indians. Like her novels it reveals her painstaking research in the early history of the South and her ability to evoke the past in a living present. Yet it is not typical of her work, sustaining as it does a breath-held suspense until the end. Hers is a naturally quiet voice. All that she does supremely well stems from a single gift: a Thoreau-like passion for the sweet world of her native South. She never points, never exclaims. She leads the reader to the orchard where the fruit grows purple in the summer sun. Never does she shove aside a leaf or move a branch to reveal the feast. By the sheer power of her own rapt gaze she brings her reader to see eye-to-eye with her. Not so much as a breath disturbs the magic bloom upon the fruit.

And best among the varied fruits are her three su-

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perb stories about Aleck Maurey. He is the same Aleck who gave his name to one of the author's early novels, the finest novel of sports and fishermen in American literature. Rarely, however, there is all bloom and no fruit as in "Summer Dust," which is a series of sketches giving no more than its title promises.

Distinguished as are these stories, they are forgotten almost as soon as the book is closed. It is well to remember that an almost infallible test of greatness is the way a story sticks in the memory.

SISTER MARIELLA.

Men Who Have Walked With God. Sheldon Cheney. Knopf. $3.75.

MR. CHENEY, who founded and for several years, edited *Theatre Arts Monthly,* has with this new book graduated, as it were, from art (he is the author of many books on art, including "Primer of Modern Art," "The Story of Modern Art," etc.) to religion. This is a most beautifully produced book, well jacketed, and with quite lovely illustrations. Mr. Cheney tells the story, in turn, of Lao-Tse, Buddha, Pythagoras and Plato, Plotinus, Saint Bernard, Eckhart, Fra Angelico, Jacob Boehme, Brother Lawrence, and William Blake. Years ago, a Frenchman named Edouard Estaunié wrote a book that became famous; "Les Grands Initiés," it was called. It was the first essay in comparative religion that was based on the personalities of the founders. How greatly our attitude to comparative religion has changed in a hundred years is shown by Mr. Cheney's choices: they are very different from M. Estaunié's. The Frenchman chose the obvious, the big names that made a noise: Zoroaster, Moses. Mr. Cheney chooses the humble laybrother Lawrence, the madman, Blake. That is excellent; the dust of Victorian success-worship is being laid at last. But unfortunately Mr. Cheney is too conscious of the rectitude of his choice; in his preface he explains: "Beside the founders of the great religions I have placed some obscure monks and recluses who, *despite their humble positions* [Italics mine] managed to bring illumination into their own lives, and to set examples, usually bolstered by writings, that deeply affected other men."

This is a lovely book for a beginning. Mr. Cheney is very "adjectival," as the Scots say, but he has a most discriminating taste in quotations and he lets every one he mentions speak for itself. And he is aware, throughout his often gushing enthusiasm, that the "slow crab-like movement sideways," which is how E. M. Forster describes humanity's progress, is something subtle and elusive, a snark that may well be a boojum after all. But he uses his own yardstick, and sometimes beats the reader with it, too. For examples: "The commonly inscribed basic definitions, which are, let us say, 'union with God,' 'intuition of the Divine,' 'realization of the eternal,' 'mergence of the soul in the absolute,' are one in meaning though each might seem limiting or incomplete when tested by one or another manifestation of 'illumination and inundation' East or West." Now that is no more true than to say osmosis and photosynthesis are the same process. The ways to the various objectives attained by Mr. Cheney's heroes are as different as their ends: Nirvana and the Beatific Vision may be the same when one gets there—but to say that "the peoples of Far Eastern countries have been able to read into abstract terms—supreme wisdom and divine communion and

This Publishing Business

"EVERYMAN'S" NEWMAN

Human life passes through a wide variety of phases from boyhood to old age, but in thinking of men of the past we often tend to see them not growing and developing but static in one of these phases. St. Augustine after a stormy youth became a bishop and doctor of the Church, but it is the Augustine of the Confessions of whom we instinctively think whenever we hear his name. St. Teresa, on the other hand, is hardly ever the exciting, adventurous Spanish girl but always the energetic, reforming Reverend Mother.

Newman has thus been fixed in the public mind as an Octogenarian and a Cardinal: to Catholics at any rate, the young Newman is almost unknown; the man who wrote of Development is seen, not himself developing, but in the final phase of his thought and his life. This disproportion in our view should be corrected by the excellent proportions of John Moody's book. But there is something else that this book should do for the ordinary Catholic, who admires Newman but is a little afraid of him. It is Everyman's life of Newman, for it shows everyman how he can appreciate Newman's thought without himself possessing a vast array of learning.

The aged Cardinal has also become, in the eyes of most Catholics, a Father of the Church—as hard to read, and almost as remote. Yet Newman was in fact a man of our own time. The greater part of his books can be read easily, and they are throughout extraordinarily apposite. He saw the beginning, he foresaw ultimate results of the breakdown of religion that slowly but surely came about as a result of the Reformation. The Protestant world of Newman's youth still professed belief in the Trinity, the Atonement, all the teachings of the Bible—as the reformers had envisaged it, and in the inspired book itself. But during his life the Church of England gave up, bit by bit, the teaching of any one of these things as of faith and in their old meanings. Already in 1845 the Tractarians aroused a storm by signing the 39 Articles in a Catholic sense, but anyone might sign them in a Liberal sense. A few years later came Evolution and Scripture criticism and comparative religion, working havoc among all non-infallible Christian bodies. While Newman and those who went with him found refuge in the Ark, the waters of the flood broke upon the world, sweeping all away before them.

Newman foresaw "an unprecedented age of infidelity." Can anyone maintain that he has been mistaken? His life's work was to furnish us with weapons to resist the special attack on truth made by this very age in which we are living. Not least effective of the weapons is the knowledge of the man himself as we gain it from this biography.

—F. J. S.

JOHN HENRY NEWMAN, by John Moody. $3.75

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universal love—a meaning, an expression, an experience, transcending any known to the bodily faculties" is inaccurate, for no Far Eastern people would use any of those three terms to describe their "dream." Nor would whatever-they-are-after ever even seem to them a dream: for them life is the dream; heaven, or Nirvana the reality.

Mr. Cheney is arbitrary also on the Greeks. Plato scrapes by as a mystic; Socrates "came to the gates, perceived beyond them the divine reality, but could not enter because he could not divest himself of the intellect's questioning, the logician's *unholy drag of thought* [italics mine]." Mr. Cheney postulates an ecstasy only attained by stultifying and stifling the intellect; he is against reason at every turn (he is quite severe with poor Thomas Aquinas on the subject, and scolds about the "threat of its [scholastic] rationalism.") This is very contrary to the "credo . . . ut intelligam"—I believe that I may come to understand—of Origen, or the "itinerarium mentis in Deum," the mind's journey to God, of Saint Bonaventure, whom Mr. Cheney, however, concedes was a true mystic. He speaks of Saint Teresa's "pathological overtones," whilst promoting William Blake to a place beside Lao-Tse.

It is a pity that Mr. Cheney thinks that any of his heroes in this life *sought* the "occasional ecstatic immersions in bliss described by the extremer mystics" rather than the "continuous awareness, the constant sense of Divine presence and love." The first is given, the second gotten. And the error in emphasis is fundamental, for the first words of Mr. Cheney's preface are, "In the final analysis there is only one subject of permanent interest, the soul." No, sir. There is only one subject (or object!) of permanent interest—for the saints of whom he writes, as for us sinners—and that is God. The soul is only interesting in relation to Him, and is of no interest whatsoever apart from Him. But these may seem semantic cavillings. Mr. Cheney's book is so full of good things, and is so readable, so quotable, so well told, that it is impossible to put down, and it should be as steady a seller in the field of comparative mysticism as Henry Osborn Taylor's "Medieval Mind" was in its day and way. ANNE FREMANTLE.

Nationalism and After. Edward Hallett Carr. Macmillan. $1.25.

WHEN AN Englishman is clever and is operating in a field in which he has some competence, the ease with which he handles things is often maddening. (If he is the bumptious type it is positively infuriating.) Mr. Carr is happily the sort who spins out his ideas in an unobtrusive sort of way—and how cleverly.

Take his analysis of nationalism in this, his latest book. Before Napoleon, the most truly international period in modern history—as he sees it—the nation and the person of the sovereign were identified. Trade was fostered for the prime purpose of filling the royal coffers with the wherewithal. During the next century, in which the middle class rose to power, the whole nation was personified. And the facts of life were that an international economy controlled by London was set up. The last twenty-five years witnessed the real rise of the masses. Yet even socialization became nationalized and with London losing hold, the Powers threw themselves headlong into competitive economic nationalism. A rather neat historical capsule.

Or consider two of Mr. Carr's observations about the present: He stigmatizes the mass deportations now so prevalent in Europe as "the most explicit exaltation of the nation over the individual as an end in itself, the mass sacrifice of human beings to the idol of nationalism." (Of course the same and more might be said about a nationalistic war, in which deportation is one element of victory). He also says that "modern national governments cannot and will not observe international treaties or rules of international law when these become burdensome or dangerous to the welfare or security of their own nation." Finally—and he quotes here what he said in 1939—"the constant intrusion, or potential intrusion, of power renders almost meaningless any conception of equality between [nation] members of the international community."

Mr. Carr recognizes that the nations are gravitating into two or three competing centers of power. He is not particularly happy about certain aspects of this tendency. It appears between the lines that he is particularly apprehensive about Russia. And the greatest weakness in this stimulating little study is the author's intimation that England's hope lies in the establishment of a Western European bloc for economic and military purposes.

Since the publication of his remarkable "Conditions of Peace" three years ago, Professor Carr has become considerably more aware of the danger in leaving all things to the omnicompetent State. Whether his feelings about Russia (recall his sentiments about mass deportations and the Western bloc) have anything to do with it, he is now acutely conscious of the evils of totalitarianism. He insists that "local loyalties, as well as loyalties to institutions, professions and groups must find their place in any healthy society." And he sees in such loyalties "the only alternative to sheer totalitarianism."

On the international plane he points out that only a mitigation of the extremes of wealth and poverty among nations will permit any sort of going world economy. How important that this be realized here in the United States! The universal commitments subscribed to by members of the League were in his view general, anonymous, abstract, unreal; future international commitments must be specific, largely regional and consonant with the element of power. Even then international organization for police purposes will be of no avail if the nations do not get together for the positive and specific purpose of realizing an approximation of social justice throughout the world. Only then will an international organization have any substance, only then the stamina to ride through a crisis. For their own salvation the nations of the world must work actively together—again through regional instruments of a practicable scope—to enable human beings in every land to achieve an approximately comparable and decent livelihood. Is this wishful thinking or sound sense? EDWARD SKILLIN, JR.

Pillars of the Church. Theodore Maynard. Longmans. $3.00.

OUT OF the magnificent colonnade of the saints, Mr. Maynard has selected twelve pillars whose contributions to the Church were the subject of the second series of the Heywood Broun Memorial Lectures given by the author at Assumption College, Windsor, Ontario.

Happily Mr. Maynard is one who writes of the saints without any attempt at embellishment with pietistical embroidery. He is clear, accurate and direct with provocative historical comment such as the suggestion—with

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some facts to prove his point—that the English people have more Celtic blood than Anglo-Saxon. That occurs in the essay on one of my favorite aureoled friends, the Venerable Bede. In his Saint Benedict the author stresses the corporate principle of the Benedictine Rule and how, without assuming any definite mission, the Benedictine Abbeys became the stabilizing agency in a shifting Europe. "Silent men," as Newman called them, silently, patiently, gradually working for the service of God, they have preserved intact for forty centuries their treasure of the Opus Dei and now twentieth century Catholics are beginning to draw fresh water from their deep well of the liturgy.

As companion Benedictines to Benedict and Bede is Patrick, the missionary; Louis IX represents the Franciscans; Dominic, his own Order of Preachers; Francis Xavier the Jesuits; the Oratorians have their founder, Philip Neri; and the Vincentians and Sisters of Charity, Vincent de Paul. Two of the pillars are women—four hundred years apart by the calendar but created with the same tireless mainspring and disregard of physical equipment—Teresa of Avila and Mother Cabrini. This charming Italian, the subject of Mr. Maynard's latest hagiography, was as transcontinentally minded as Saint Francis Xavier. Mother Cabrini sailed to and from Europe and the two Americas leaving a fabulous trail of hospitals, orphanages and schools behind her. It offers dizzy moments of computation to calculate how many convents Saint Teresa might have founded had she owned a helicopter, or Mother Cabrini had she flown the stratosphere.

All the lectures are good reading but one of the best is Saint Francis Xavier, an intimate of the author's since childhood because he grew up in a Protestant missionary family in Xavier's mission territory in southern India. He reminds us that Saint Francis Xavier made the strange statement that the "Japanese nation is the only one which seems to me likely to maintain unshaken the Christian faith if it once embraces it." Japanese Christians did indeed preserve for 250 years the seed of faith planted by Xavier with the help of only one sacrament, Baptism, and during horrible persecutions. Nagasaki had the largest Catholic population in Japan. It was largely obliterated by the atomic bomb.

There is no use denying that it hurts to have Mr. Maynard insist that there is no historic verification for the favorite stories about dear Saint Vincent de Paul: how he exchanged places with a galley slave and hunted Paris by night for babies left on doorsteps. Haven't legends that are so consonant with character an eternal verity of their own?

Only two laymen appear. One, Saint Thomas More, the other, the book's surprise package, Coventry Patmore. Not that sanctity in any degree is claimed for the taciturn, irascible, thrice-married Victorian poet and convert. Mr. Maynard merely asks the reader to estimate the importance of Patmore's doctrine of nuptial love being the causeway to the mystical. Even if the lover and the mystic walk on different planes, their paths lead them on the same way. To Patmore, the true lover is a mystic and only he who is sensitive to mysticism can understand the finest type of human love and appreciate that the relationship between man and wife is the closest of all human relationships to the bond between Christ and the Soul. Patmore had elucidated his concept of wedded love in an essay "Sponsa Dei," which he sent in MS to Gerald Manley Hopkins and then destroyed in a huff

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STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACTS OF CONGRESS OF AUGUST 24, 1912, AND MARCH 3, 1933

of THE COMMONWEAL, published weekly, at New York, N. Y. for October 12, 1945, State of New York, County of New York: ss.

Before me, a Notary Public, in and for the State and County aforesaid, personally appeared Edward Skillin, Jr., who having been duly sworn according to law, deposes and says that he is the Business Manager of THE COMMONWEAL, and that the following is to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912 as amended by the Act of March 3, 1933, embodied in section 537, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are:

Publisher, The Commonweal Publishing Co., Inc., 386 4th Ave., New York 16, N. Y. Editor, Edward Skillin, Jr., 61 Woodland Ave., Glen Ridge, N. J. Managing Editor, Harry Lorin Binsse, Glen Cove, L. I., N. Y. Business Manager, Edward Skillin, Jr., 61 Woodland Ave., Glen Ridge, N. J.

2. That the owner is: (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding one per cent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a firm, company, or other unincorporated concern, its name and address, as well as those of each individual member, must be given.) The Commonweal Publishing Co., Inc., 386 Fourth Ave., New York 16, N. Y.; Philip Burnham, 386 4th Ave., New York 16, N. Y.; Edward Skillin, Jr., 61 Woodland Ave., Glen Ridge, N. J.; Carlton J. H. Hayes, 427 W. 117th St., New York, N. Y.; Kathleen Casey Craig, Sewickley, Pa.; Helen Ormond, 4 Gramercy Park, New York, N. Y.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: (If there are none so state). None.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company, but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

EDWARD SKILLIN, JR.,
Business Manager.

Sworn to and subscribed before me this 5th day of October, 1945.
HENRY A. WEILLER.
(My commission expires March 30, 1947.)

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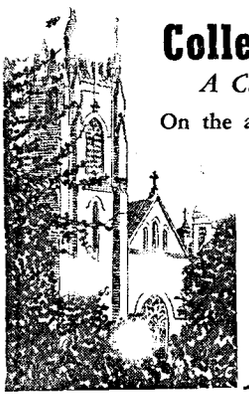

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to Hopkins's intense distress—after Hopkins had suggested that it had best be shown to a priest. But echoes remains of "Sponsa Dei" in Patmore's other writings:

> Everyone who has loved and reflected on love for an instant knows very well that what is vulgarly regarded as the end of that passion is, as the Church steadfastly maintains, no more than its accident. The flower is not for the seed but the seed for the flower. And yet what is that flower, if it be not for the rising of another flower, flashed for a moment of eternal moment before our eyes, and at once withdrawn, lest we misunderstand the prophecy, and take it for our final good?
>
> All religions have sanctified this love, and have found in it their one word for an image of their fondest and highest hopes; and the Catholic has exalted it into a "great sacrament."
>
> The power of the soul for good is in proportion to the strength of its passions. Sanctity is not the negation of passion but its order.
>
> Nuptial love bears the clearest marks of being nothing other than the rehearsal of a communion of a higher nature.

In comparing Mr. Patmore with the eleven other pillars, it is illuminating to note that what chiefly distinguishes him from the saints is lack of manners. Mr. Maynard's book is not only for those within the colonnade of the Church; non-Catholics will find it equally readable.

E. V. R. WYATT.

Most Secret. Nevil Shute. Morrow. $2.50.

THIS is a much more complicated story than the author's "Pastoral." It is not so much a laconically romantic impression of young love as it is the narrative of a series of heroic exploits during the darkest days of the war. Brittany is the *mise-en-seène*. Spectacular raids by the British comprise the action.

The title "Most Secret" refers to German dispatches summarized at British headquarters. Yet it also has reference to a terrifying flame-thrower which was used to annihilate the *Raumbooten* and their crews which accompanied and stood watch over the Breton fishing fleets. The mysterious firing of these enemy patrol boats reawakened the spirit of resistance of the Breton people. Throughout, the German occupation forces are but a shadowy group of men; they appear primarily as an omnipresent force with which all plans must reckon. And except for the mutual devotion of Lieutenant Rhodes and the Wren officer, Barbara Wright, the English heroes do not partake of much flesh or color. "Most Secret" excels as an exemplification of the commando spirit; the soldiers and sailors execute spectacular plans but utter few words. There is even a hint of regret over using so terrible a weapon.

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